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RELIGIOUS DEPARTMENT.

From the London Baptist Magazine.

CHRISTIAN MISSIONARY SOCIETY.

Some of the Report read at Oxford,
Oct. 1, 1817.

[Concluded from page 81.]

Journals of Mr. Thompson, at PATNA, afford abundant evidence of his anxious desire to advance the interests of the Reformed Church in the kingdom. Early in the year 1816, he took a journey as far as Benares and Allahabad, during which he had many opportunities of preaching the gospel, and throughout the country a general impression that it will soon be triumphant. He was accompanied back to his native town, of the name of Benares, who desires to devote himself to the work of the mission, and is, for the present, associated with Mr. Thompson in the month of October, last year, the missionary visited Bettiah, a town in the province of Bihar, about 90 miles from Patna, into which Christianity according to the tenets of the Church was introduced about eighty years ago. The principal object he had in view was, the practicability of establishing schools; on which subject, and various interesting points, connected with the past and present state of these Catholics, given a copious account.

AGRA, ALLAHABAD, and DELHI, are particularly interesting here. Mr. Mackintosh has returned from the first named city to Allahabad, where he appears to have commenced his truly humble and Christian spirit. As supplied at present by Mr. Kerr, the continuance there is rather uncertain. In the province (Hindoo'shan) two new towns have lately been occupied. One town of GAYAH, fifty-five miles south of Allahabad, a place of almost as great idolatry as the temple of Juggernaut, is occupied by a Mr. Fowles, converted under the ministry of Thompson at Patna. The second is CHAMBERLAIN, which is described as a place "nearly as large" in which our valued Chamberlain has fixed his residence. The aged native Brindavan where already some pleasing signs of success begin to appear.

On to these new stations, another, commencing at BENARES, the Athens of Asia, our brethren have sent Mr. Comper, who is particularly fluent in the language of the country. Mr. Mackintosh appears to have commenced his truly humble and Christian spirit. As supplied at present by Mr. Kerr, the continuance there is rather uncertain. In the province (Hindoo'shan) two new towns have lately been occupied. One town of GAYAH, fifty-five miles south of Allahabad, a place of almost as great idolatry as the temple of Juggernaut, is occupied by a Mr. Fowles, converted under the ministry of Thompson at Patna. The second is CHAMBERLAIN, which is described as a place "nearly as large" in which our valued Chamberlain has fixed his residence. The aged native Brindavan where already some pleasing signs of success begin to appear.

At AMBOYNA, the most remote of all the stations that have been planted in the eastern world, Mr. Jabez Carey has hitherto acted alone, and displayed much zeal and judgment in his operations. He has distributed considerable numbers of the Malay New Testament; translated the whole of Watts's Catechism, and made considerable progress in translating Baxter's Call to the Unconverted. The people are fond of reading, and any thing serious is well received. The schools, of which a considerable number were established by the Dutch government, are placed under Mr. Carey's superintendence, and occupy a large share of his attention.

Hitherto we have been called, in a peculiar manner, to exercise faith and patience in relation to the newly planted station in JAMAICA. Scarcely had our valuable brother Rowe obtained permission to publish the gospel, ere he was called to enter into the joy of his Lord. Mr. Comper, who succeeded him, was for a season fully engaged in preaching to the negroes; of late, however, his conduct has not altogether coincided with the views of the Committee, so that he is no longer under our direction, but has embarked, with his family, for the United States of America. Mr. Coulart remains on the island, and will, we trust, prove an extensive blessing there.

It will not be expected that any addition can be made to the accounts already before the public, respecting the progress of the Translations. One fact, however, has been announced since the date of the last memoir on this subject, on which we reflect with peculiar satisfaction and thankfulness. We refer to the completion of the Chinese version of the whole scriptures, to which, after eleven years of vigorous application, Dr. Marshman has been spared to put the finishing hand. The printing, on the improved plan, with moveable types, is advancing with similiar celerity; and we indulge the pleasing hope that He, who has given inclination and ability to accomplish such an arduous undertaking, will interfere to remove the obstacles which at present impede the circulation of his word through that vast empire.

The number of native schools has greatly increased during the last year; and as the advantages derived from them become more and more evident, applications for the establishment of new schools are made from various quarters, and to an extent far beyond the present means of our brethren to defray. For the regulation of these schools, the missionaries have lately drawn up a comprehensive and systematic plan, the result of much experience, and long deliberation, and which has been highly approved by the most distinguished residents in India. This pamphlet has been lately reprinted in this country, and will shortly be published in an abridged form, for general circulation. We feel convinced that it will deeply interest the minds of all who would rescue the eastern world from the degrading fetters of ignorance and superstition; and excite more general attention, & engage more friendly support, to this interesting branch of missionary labor.

The Resolution passed at our last annual meeting, respecting the time at which the Treasurer's accounts should be made up in future, not having been clearly understood by all concerned in it, is not in our power to present the Society to-day with a complete statement of receipts and expenditures for the last year. This omission, however, will soon be supplied. In the mean while we acknowledge, with grateful pleasure, the very liberal assistance which has been afforded during that period, notwithstanding the times have been so peculiarly unfavorable to pecuniary exertion. The steady and effectual support derived from the numerous body of subscribers—the kind and valuable aid rendered by Auxiliary Societies, which so happily diffuse an interest in the cause throughout the respective spheres of their

leisurely ordained to it; in which service the American missionaries, then at Columbo, took a very friendly part.

Of the natural tendency of the gospel to enoble the mind, by imparting the principles of philanthropy and true benevolence, a memorable proof has been lately given in this island, by the voluntary resolution of a large majority of the respectable inhabitants gradually to abolish domestic slavery. Much praise is due to the humane exertions of Sir Alexander Johnstone, the Chief Justice of Ceylon; but as that enlightened magistrate himself has expressed his conviction that this growth of liberal sentiments and feeling must be ascribed to the spread of Christian knowledge, such a fact ought not to be withheld from the friends of the gospel.

Intelligence has been received of the safe arrival of Mr. and Mrs. Phillips at RYSWICK, near Batavia. Here they remain for the present, studying the Malay, with the friendly assistance of Mr. Robinson, who preaches in that language as often as he has opportunity, and is proceeding also with his translation of the New Testament into that tongue.

The station at SAMARANG, to which it is most probable Mr. Philipps will ultimately proceed, is maintained for the present by Mr. Bruckner, who had joined our late brother Trout shortly before his lamented death.

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operation, and introduce the mission to the notice of many, who otherwise would remain ignorant of it—together with the very generous munificence by which the Society has been favored, in some particular instances, in the course of the past year—are, indeed, most inadequately noticed in these brief and general terms. But, considering the high and noble purpose for which these gifts are cast into the treasury of God, and the evident tokens of divine approbation which have rested upon them, we are persuaded our friends will accept more readily the language of congratulation than of eulogy, and feel that our united praises are due to that holy and gracious Being, who has furnished the opportunity for those labors of love, imparted the disposition to engage in them, and crowned them with a degree of success far beyond our expectations.

Eight persons, including the missionaries and their wives, have been sent out this year. Their destinations have been to Java, Calcutta and Jamaica. Very recently, our young brethren Sutton and Adam, who had been pursuing preparatory studies at Bristol and in Scotland, have been designated to their important work, and are expected to embark at Liverpool in a few days. [They have since sailed.]

Several candidates for missionary labors have been admitted, and placed under the care and instruction of various members of the Committee.

The views of our brethren abroad, always liberal and comprehensive, have led them very urgently to entreat that our operations may be carried on upon a yet more extended scale. They have enumerated no less than nine stations of great importance, to which they implore us to pay immediate attention. Such requests, on behalf of millions of guilty and ignorant immortals, made by men who have devoted their all to the work, ought not to be treated with indifference or neglect; but you will remember, brethren, that these faithful and laborious men plead in the name of Him who hath redeemed us by his blood, to whom the heathen is given for his inheritance, and the uttermost parts of the earth for his possession. May these weighty considerations suitably affect our hearts, and lead us, with renewed alacrity and zeal, to exert ourselves in the Redeemer's cause, forasmuch as we know that our labor is not in vain in the Lord.

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Late Religious Intelligence.
By the ship Abigail, arrived from Liverpool, the 10th inst. we received our London Magazines for April last, from which we make such selections as our limits will admit.

From the London Evangelical Magazine.

MISSION TO IRKOUTSK.

By a letter from the Rev. Mr. Stallybras, dated Moscow, Jan. 17th, 1818, (N.S.) to the Treasurer, we learn that Mr. S. and Mr. Rahmn, with their wives, left St. Petersburg on the 3d of Jan. last, and arrived at Moscow, the ancient metropolis of Russia, a distance of 727 versts, on the 15th. They expected to have performed the journey in less time, but were impeded by the indisposition of the females.

They rested at a post-station on the Sabbath. Christmas-day was delightfully fine; and the Russians, in every village throughout which they passed, were gay in celebrating the day. The sun, however, soon after disappeared, and the weather became so unfavorable, that they could not travel with their kibitki open.

On the evening of Saturday, Jan. 17, they were honored by an interview with His Imperial Majesty, who received them most graciously, without ceremony, conversed with them freely on the object of their journey, which he highly approved; assured them that he had given the most positive orders that every possible facility should be afforded them on their journey. He expressed his pleasure, that God had raised up instruments for such work,—spoke of the promises made in the word of God, respecting the circulation of divine truth, & of the pleasure which he felt, and which every believer in them must feel, at this singular period, in seeing so many of them fulfilled. He expressed his firm conviction that they will all be fulfilled, because made by a faithful and powerful God, and concluded by assuring us, that his prayers should ascend to God on our behalf, that the important work which we had undertaken, might be accomplished.

His Majesty mentioned with great satisfaction a peculiar coincidence of favorable circumstances. Two persons of learning had lately arrived at St. Petersburg from Irkoutsk, whose object was to learn the Russie language, and become acquainted with the Bible. They have already transcribed the Gospel of Matthew from the Kalmuck into the Mongolian dialect, which when types are prepared will be printed.

Thus, said the Emperor, while the Boreats were thinking of sending to Europe, you (in England) were thinking of sending to them.

Messrs. Stallybras and Rahmn having leave of Prince Galitzin, and his excellency Mr. Papoff, pursued their journey from Moscow towards Irkoutsk, on Monday, Jan. the 19th.

The Emperor of Russia has invited San-

srit and Persian scholars to Petersburgh, for the purpose of cultivating those languages: his Majesty appears to be directing a large portion of his attention towards the East. M. Demage and M. Charmoy of Paris, oriental scholars, are engaged.

OTAHEITE.

A letter has been received from Messrs. Williams, Piatt, Darley and Bourne, dated on board the Harriet, in the harbor of Hobart Town, Van Diemen's Land, May 1, 1817.

They left Rio Janeiro, Jan. 22, 1817, just after a very heavy squall, which did great damage to many vessels.

They had favorable weather till Feb. 12, when they encountered a strong gale, and another on the 22d—they caught five beautiful Albatrosses, the skin of one of which they intended to send to England, but it was spoiled by accident.

About the middle of March they met with some strong equinoctial gales, but on the 21st they anchored in the harbor, after a passage (from Rio) of 8 weeks and 3 days.

They found the country very destitute of religious knowledge, but preached where they had opportunity. Here they met with a son of Mr. Hassall, jun. of Paramatta (on his way to England, with a view to education for the Christian ministry) who filled their hearts with joy, by relating the good news from Otaheite, affording the pleasing prospect of their finding full employment in the work of missionaries.

Strict Observance of the Lord's Day.

Mr. Rowland Hassall, of Paramatta, New South Wales, expressing, in a letter to the Rev. Mr. B. in London, his delight in the success of the missionaries, and his conviction that the work is of God, mentions, as one proof of it, the remarkable attention which the inhabitants of Otaheite, as a body, pay to the Christian Sabbath.

When my friend, Mr. Crook, with his family, arrived on the coast of Otaheite, in the brig Active, they were much surprised that not a single native could be seen all along the shore as the vessel sailed; nor could they perceive any smoke arising from their dwellings. This excited in the mind of Mr. Crook and others, a painful suspicion that the island had been subdued, and all the inhabitants cut off in the wars.

In the mids of this agitation of mind, one of the sailors, an Otaheitan, who left Port Jackson in the Active, observed that the natives were keeping the Sabbath-day—that of late they did no kind of work—nor cooked any victuals—nor went out of their houses, except to worship God—and that the whole of the day was employed either in religious worship, or in teaching one another to read.

At length, the vessel came to anchor in Matavai Bay; but not a native made his appearance until Monday morning; when great numbers repaired to the Brig, bringing with them their usual testimonies of hospitality, of food and fruit of all kinds, with other presents of cloth, &c. &c. &c.

being highly pleased and thankful to God, that he had sent another teacher among them; and thus fully satisfying all on board that they had been observing the Sabbath, as before expressed.

Thus you see, that it is not a few individuals who are turned to the Lord, but, comparatively speaking, the whole nation. When you reflect on this anecdote, and compare the conduct of these Otaheitans with that of numbers even in the churches and congregations in and about London, you will be ready to say, that the poor heathen are so unfavorable, that they could not travel with their kibitki open.

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The two small Tracts which accompany this were lately printed at our press. No. 1 contains the Ten Commandments, translated by Mr. Thompson, with a short introduction and concluding address by myself. No. 2 contains Dr. Watts's First Catechism:—this is entirely the work of Mr. Thompson.

Since I last wrote, another range of buildings has been erected on the Mission premises, forming a line of about 90 feet in length; 40 feet by 16 of which are built of brick, and tiled; the other end, 50 by 18, is of the bark of a tree, and covered with *attap* (a kind of reed). Bark-houses cannot last more than four years at most. In this building we are re-printing the Chinese New Testament.

July 1.—Yesterday Mrs. Milne left me

to go to China, in hope that the voyage

and change of climate may conduce to the re-establishment of her health. In April and May she was brought down to the very verge of the grave; but God graciously disappointed our fears, and in his infinite mercy has raised her up.

For about three months past my own health has been better than for some time before; but I am apprehensive of another attack of the liver: but should Mr. Medhurst arrive before the last ships sail for China, to take charge of the printing, &c. for a few months, I hope to be able, by a voyage, and a little relaxation from severe study, to regain my strength.

The several months past have afforded many very precious opportunities of circulating Chinese Tracts, and especially of sending them to China, Cochinchina, and Siam, by ships and junks. By a late calculation, I find that we have, in China and Malacca together, printed and circulated thirty-six thousand Chinese pamphlets and tracts, beside the Holy Scriptures. Should even the present channels continue open, I calculate that ten thousand, or more, will be required annually.

DELHI.

In a former Number we related the remarkable effect of reading the Scriptures among the people near Delhi, and intimated that it was probable Mr. Chamberlain, the Baptist Missionary, had been the happy instrument of carrying the written word to that neighborhood. This appears to have been the case, and our readers will peruse with pleasure the following account of Mr. C.'s labors at Hurdwar Fair, where the Gospel was read, and from whence it was circulated. This is extracted from 'Sketches of India,' ascribed to the pen of Dr. Ainslie.

During the greater part of this fair, which lasted nearly three weeks, a Baptist missionary, (Mr. Chamberlain,) attended, and from an Hindostane translation of the Scriptures, read daily a considerable portion. His knowledge of the language was that of an accomplished native; his delivery impressive, and his whole manner partook much of mildness and benignity. Having finished his allotted portion, on every part of which he commented, he concluded with prayer. At first, his auditors were few; for the first four or five days, he was not surrounded by more than as many hundred Hindoos; in ten days his congregation had increased to as many thousands. From this time, until the conclusion of the fair, they varied; but never, I should fancy, fell below 8,000. They sat around, and listened with an attention which would have reflected credit on a Christian audience. On the missionary retiring, they every evening cheered him home, with 'May the Padre (or priest) live for ever!'

Such was the reception of a missionary at Hurdwar, the Loretto of the Hindoos, at a time when five lacks of people were computed to have assembled, and whether Brahmins, from far and near, considered it their duty to repair

Other accounts, which concur generally with the foregoing, state that Sabat joined the usurper, and having been discovered in carrying on a scheme to overthrow the new authority in favor of himself, he was punished with the horrible death already described. The story of the revolution in Acheen, may be erroneously stated, but all the reports agree respecting the fate of the unhappy apostate.

Evan. Mag.

AMERICAN BIBLE SOCIETY

From the N. York Daily Advertiser.

The Second Anniversary of THE AMERICAN BIBLE SOCIETY, was celebrated in New-York, on Thursday, the 14th inst. The meeting was held at the Assembly room in the City Hotel, which was politely offered for the occasion by Mr. JENNINGS. The doors were opened at 10 o'clock, a. m. the President, the Hon. ELIAS BOUDINOT, L. L. D., took the Chair precisely at 11. The meeting was opened by the Rev. Dr. Mason, one of the Secretaries of the Society, reading the 49th chapter of Isaiah. A very interesting and impressive address was then delivered by the venerable President. Letters of apology for non-attendance at the meeting were read from several of the Vice-Presidents, who were detained by unavoidable necessity, viz. the Hon. John Quincy Adams, Secretary of State of the United States, the Hon. Smith Thompson, Chief Justice of the State of New-York, the Hon. Wm. Tilghman, Chief Justice of Penn. the Hon. Andrew Kirkpatrick, Chief Justice of New-Jersey, Joseph Nourse, Esq. of the city of Washington, and Francis F. Key, Esq. of Georgetown, Dis. Col. A letter was read from the Rev. Dr. Romeyn, of the city of New-York, Secretary of the Society, for Domestic Correspondence, apologizing for his absence by reason of indisposition.

The Annual Report of the Board of Managers was read by the Rev. Dr. Blatchford, of Lansburgh; after which the following resolutions were unanimously passed.

1. On motion of the Rev. Dr. Samuel Miller, of Princeton, New-Jersey, seconded by John Murray, Jr. Esq.—

Resolved, That the Report of the Board of Managers, now read, be accepted, as highly satisfactory and encouraging; and that it be published under the direction of the Board.

2. On motion of the Rev. James Milner, Rector of St. George's Chapel in this city, seconded by the Rev. Mr. Matthews, of the Dutch Church in Garden-street, in this city—

Resolved, That the thanks of the Society be presented to the President, for his continued and watchful attention to its interests, and for his munificent liberality towards its funds.

3. On motion of the Rev. John Chester, of Albany, seconded by Gen. Stephen Van Rensselaer—

Resolved, That the thanks of the Society be rendered to the several Vice-Presidents for the distinguished patronage which they have afforded to the Institution.

4. On motion of Samuel Bayard, Esq. of New-Jersey, seconded by the Rev. Mr. MacLay, of the Baptist Church in this city—

Resolved, That the thanks of the Society be presented to the Treasurer, the Secretaries, and the Board of Managers, for their services during the present year.

5. On motion of Joshua M. Wallace, Esq. of New-Jersey, seconded by

Resolved, That the thanks of the Society be given to the several Congregations, Auxiliary Societies, and individuals, who in any way may have contributed to its resources and usefulness.

We have rarely witnessed a more interesting and impressive scene than that exhibited on this occasion. The company assembled was numerous and respectable, & it was a highly gratifying circumstance to see collected so large a number of ladies as were present. To the pious liberality of the Society indebted for a large proportion of its funds, bestowed for the benevolent purpose of introducing as members for life a respectable body of clergymen, in various parts of the country—a mode of testifying, at one and the same time, their regard for the great objects of the former, and their high respect for the characters and virtues of the latter. The proceedings of the Society were, throughout, gratifying to the audience. The various addresses were creditable to the talents, the eloquence, and the piety of the speakers. One thing was in a peculiar manner consoling to the feelings of all the friends of Christian charity and communion. We allude to the predominance of genuine Catholicism. The distinctions of sect and denomination were practically laid aside, and were remembered only for the purpose of giving vent to the feelings of congratulation to which their extinction gave spontaneous birth—each one felt delight at the exhibition of such living proof, that they could all lay aside their names of distinction, and unite on the sure ground of the HOLY SCRIPTURES.

One other circumstance gave a most lively interest to this anniversary. We allude to the presence of the venerable President of the Institution. It is well known that it was in a great measure owing to his long and persevering exertions, and his influence, that this Society was formed; and it is equally well known, that its funds were, immediately upon its organization, enriched by his munificent donation of 10,000 dollars—a sum which has rarely if ever been equalled, even by princely liberality towards similar institutions, in any part of the world. On the first anniversary of the Society, he was prevented by sickness, from attending. On the present occasion, after having been unable for two years to leave his room until within a few days past, and after having entered upon his 79th year, this venerable Christian, to the surprise as

well as the gratification of his friends and the Society, was able to meet them and unite in their exercises, and preside over their deliberations. Such was the high sense which the meeting entertained for his worth, and the respect they bore for his virtue and piety, that upon his entering the room, they unanimously rose from their seats, and continued standing until he was seated in the chair—a mark of respect that was repeated, when he made his address to the Society.

The Report states the principles which the Managers have adopted for the regulation of their conduct in the disposition of their Stereotype plates for the more economical printing of Bibles; the views which the board entertain with regard to the translation of the Scriptures into the languages of, and the circulation of them among, the Indian tribes in this country, mentions the donations they made, particularly to the Rev. Frederick Leo, a protestant clergyman in Paris, of five hundred dollars, to assist him in circulating the New Testament in that city—and to Bible Societies in this country. The number of Bibles issued during the last year is stated to be 17,594, and since the formation of the Society, 24,004. The number of Auxiliary Societies that are known, is 153. During the past year, 174 clergymen have been made members for life; in a great proportion of the cases, by the contributions of their female parishioners. The Report concludes with an interesting reference to the Russian, and British and Foreign Bible Societies.

The Rev. Dr. Miller—

Mr. President,—I have listened with great attention to the Report just read. It occurred to me in the course of the reading, that some persons might expect to hear that more had been done; but I confess this was not my expectations. The Managers have had thus far to lay a foundation rather than to build. When I reflect that it has been formed but two years, and of what it has done, I thrill with delight; and I observe with pleasure that this Society, in success and exertions, has been abundantly useful. If I should say less than this, I should do injustice to my feelings, and to those with whom I have had the honor to act. We have met with opponents; but I do trust, Sir, that those who have been opposed to the Society, will join with us and acknowledge their error. My own hopes are raised more and more high every day that I contemplate it. It appears to me, that what distinguishes this period from what our fathers have seen, is this, not that exertions were not made by them, but that the blessings of the Holy One are given to our exertions. This proves to me, that the Almighty Jesus has gone forth to the combat, and I trust, Sir, he will go on conquering and to conquer, until the whole world shall confess that HE is Lord to the glory of God the Father. I trust, Sir, that no one will be inclined to say that we have done enough. Sir, while there are four hundred millions of human beings, now lying in darkness, while so great a part of what is called the Christian world, is ignorant of the spirit of the gospel, I hope we shall think of nothing but going forward. I have somewhere read, Sir, of an old General, who thought nothing was done, while any thing remained to be done.—When, Mr. President, there is not a family to be found on the globe, without a Bible, we may think of checking our progress.—I cannot conclude, Sir, without noticing one circumstance, that of your being present in this chamber. Heretofore you have only been able to hear of the success of this Society in your chamber. Now I would join with the Society, in acknowledging the goodness of God for such preservation; God grant, that you may see many glorious examples of the good that you have done. God grant, that your departure, like the setting sun, may be serene and full of glory.

Mr. J. Murray, Jr.—

Mr. President,—I rise, to offer a sentiment, very important to the subject for which we are at this time assembled. I assure you, my friends, that my mind has been in a degree solemnized in considering the subject in which we are engaged. In seconding this motion, I had a twofold object in view—to express the feelings of the members, and the high sense I have, of the object of the Society, viz. incalculable good to the human family. It is in a peculiar manner obligatory on the members to be careful, to direct their views and conduct to what is contained in that book. I rejoice in the hope that the exertions of Bible Societies will be blessed in an eminent degree, not only in our country, but in countries more remote. That they may break down party distinctions. I belong to a sect; but I am no bigot. Of a truth, I perceive, "that God is no respecter of persons." There is no doctrine more clearly expressed in the New-Testament, than that "God is love, and they that dwell in him, dwell in love." By this shall ye know that ye are my disciples, if ye love one another." The apostle describes this in a most clear point of view. Let us, my friends, make our conduct evince that we are the followers of Jesus Christ. My heart glows with love towards all my fellow-christians; I can give the right hand of fellowship to all. Let us bear in mind, that the Scriptures are the word of God, "able to make us wise unto salvation," profitable for doctrine, for reproof, for correction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work. Indeed, when we consider their excellence, we must say, they are the best of all writings on earth. When we consider that they were written by the Holy Prophets and Apostles, that they speak of the example of Christ and our duty; of Jesus Christ, who gave himself for us; they are preferable to all the books in the world; for they are the statutes of the Lord, and the Magna Charta of his Church. To render the study of the Bible profitable, we stand in need of a por-

tion of the grace of God. When I reflect on the solemnity of the occasion, so respectable, so great a number, all of whom I hope are friendly to this Society, I hope we shall unite in the work, so important to the good of mankind. I would not trespass on your time; but would end in the words of Henry Cooke, who, in his address to a Bible Society in England, expressed himself thus, "I feel more than I can express at seeing such respectable assembly, and in seeing all sects lay aside the feelings of sects." Are we not like the separate tribes of Israel? We profess to be governed by the same Lord. When we consider by how many laws of God we are bound together, there is great cause to lament the depravity of our country, and, I fear, in a particular manner of my native city: yet I feel rejoiced to see the exertions made by some to relieve the temporal and spiritual wants of their fellow men. If it should be my happy lot to gain admission into that City, whose walls are Salvation, and whose gates are Praise, I hope there to meet many of those who are now here. Though I differ in points of Christian doctrine, or more properly of Christian practice, I hope I shall meet with thousands of all nations, and kindred, and tongue, and people, having palms in their hands, and ascribe all praise to God.

Rev. Mr. Milner, on moving the 2d resolution.

In consenting to-day to take the place of a clerical brother, I cannot expect to add to the interest which is to be directed to this Society, but I cannot deny myself the pleasure of mingling my joys with my brethren on this interesting occasion. I agree with my brother who first addressed you, that while any thing remains to be done, (and O how much does remain) we should consider our work as but begun. But we may spend a little time in remarking how much the blessing of God has attended us. If Heaven has followed us, it is a constant pledge of your farther, more extended, and very useful labors.

It is pleasing to hear how much has been done. In looking forward, it is not discouraging to see how much remains. Though there may be a difference of sentiment, yet this generally respects the mode, and not the main object. This Society truly presents a most opposing front. It ranks among its most valiant leaders, men distinguished by the civic honors of the country, and by deeds which God will hereafter crown with a rich reward. It embraces a multitude to whom God has given but little; but who will cheerfully give up that little to promote the objects of the Society. It has given rise to charitable actions, in places where they were least expected: it has given an opportunity to the fervor of female piety: it has kept alive public charity to the most interesting object, to which it was ever directed: it has tended to amalgamate or bring nearer the different sects; it has given ministers of the gospel an opportunity to become acquainted with each other: it has brought the balm of consolation to many a sin-sick soul: it has illuminated many a cheerless mansion, with the rays of that Sun of Righteousness, who never shines without healing in its wings: it has peculiarly aided the ministers of the cross, to carry home the truths of the cross to the consciences of their hearers: this it has done, and many more important objects it may do, as a liberal public shall supply the means.

Sir, you have heard the Report of the Managers. If we cannot rival the British and Foreign Bible Society, we can, at a distance, imitate their example. We can penetrate into a wilderness which even her unbounded philanthropy has not been able to enter.

Mr. President, how enchanting are our prospects down the vista of futurity. When your ashes shall be laid in the tomb of your fathers; when the cold turf shall cover the youngest head in this Society, your labor of love shall be rewarded with a crown of glory. The widow's mite, and the little product of infantine kindness, shall bless many a miserable soul. The exertions to promote the kingdom of God, have been the product of this heavenly influence; and shall not pass away, until the kingdoms of this world shall become the kingdom of our Lord and Saviour Jesus Christ; and every knee shall bow, and every tongue confess, that Jesus is Lord to the glory of God the Father.

Sir, I beg leave to concur in this motion, and follow it with another. Mr. Vice-President, I address it to you; and if I should regret that the President is in the chair, it would be that I might have an opportunity to express my feelings to you.

Rev. Mr. Matthews—*Mr. President*,—I rise to give my assent to the motion, and to express the peculiar feelings which I experience towards this Society. I shall not dwell upon commendations, and will only offer one thought on the subject. It is said, that if, from the day of Pentecost, every man had done as much for the good of mankind as the author of the "Star in the East," there would not, at the present time, have been a family in the world, destitute of a Bible. May we not, with equal justice, make the same assertion concerning the author of the "Star in the West?" I would take up the benediction with which the President concluded, and pronounce it upon myself—"Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation." And if he should never be present on another similar occasion, may he go to his Father, and be presented spotless before him. I do not think I am too solemn; for if we can ever look for the fulfillment of that promise of our Saviour, that where two or three are gathered together in his name there he will be in the midst of them, it is when we meet as a Bible Society. I cannot look around me without thinking that an institution of this sort, is that which is best calcu-

fated to do good to our fallen family. I think, sincerely, that never since the Apostolic ages, has the moral machinery been so extensive as at the present time. Bible Societies will reach not only to places where the sound of the gospel has hitherto scarcely come, but to every spot, however remote, or unknown, where a human being exists. I would wish you to look at what is doing now. Many of the children of the present generation have grown up like Ishmaelites, their hand against every man, and every man's hand against them.

Now Sunday Schools take up the young vagrants, and make them good members of society. The deaf and dumb, whom you would have once called the prisoners of despair, feel the same blessed influence. We now find that there is a lang tongue, which the deaf can hear, and the dumb can speak. But this is of small importance compared with more extensive plans of benevolence which have been carried into effect. If there is any object more important in society than another, it is, that the spirit of the Bible should influence all the human race. Now it is no common thing for the apprentice boy to steal an hour, not from his master, but from his sleep, to put money into your treasury. The sailor who used to scatter his earnings to the four winds, now deposits them in your hands. A spirit of emulation has arisen, not in contentious of animosity, but all are together, under the same banner and under the same Lord. Have we not seen the beginning of great and glorious things? The Bible is going to the ends of the earth, like the angel flying through the midst of heaven, bearing the everlasting Gospel. Champions have been raised up—I need not mention their names. There is a new race of Hercules, with hearts that excel the Argonauts and the Crusaders. They encounter dangers, because "they endure as seeing him who is invisible." Many of them have gone now to their Father; but others have arisen in their places.

Less than this I could not say, when speaking of men who have thus distinguished themselves. You know, Sir, how the infidels planted their societies of Illuminati in every dark corner; and it was in those places that these schemes of revolution were formed, which afterwards overturned every part of Europe. Christ has wrested out of the hands of Satan that weapon, and given it into the hands of his followers, to be used against its original possessor. As we have seen what societies could do when united against the Gospel, we now see what Societies will do when united for the Gospel. From that day when a Bible Society was set up, the powers of darkness seemed to be losing many of their strong holds; and you will find those who were united against God, lying in their ruins, and temples placed, where Christians are planning good for the human race. Think of what is doing in every part of the world! Do not forget, that even in the walls of Paris, there is rising a Bible Society, which I hope will continue to spread its light. Everything which God has pleased to accomplish by us, is a new call of gratitude from us. Next to the honor of being recorded in the Lamb's Book of Life, and as a Minister of the Gospel, I should wish to be recorded as a member of a Bible Society.

Opposition must be expected, Sir; the object is too good, and we have been too successful, not to expect it; but our enemies are growing weaker. An honest confession of an opposer was, to oppose would be like an attempt to stop the progress of a stream of lava from an *Ama* or *Vesuvius*. The Rev. Mr. Chesters.

After what has been said, I would only offer this motion, that the thanks of this Society be presented to the Vice-Presidents. That list contains the names of the men who have been distinguished in our country, as her great and ardent friends,—some have been distinguished in the revolution, some have wielded the sword in defence of our liberties; they now wield the sword of the Spirit. What has brought them together? It is this interesting occasion.—Though in distant parts of the country—though opposed by other obstacles, their zeal has brought them to this assembly.—We are indebted to them, and to one in particular, for the manner in which this Society has been conducted. We live in an age, when we see all the distinctions of sect and name thrown away. The bond of this Society IS LOVE, which by its mighty power, unites all that is good in society, and repels all that is objectionable. Sir, it is by efforts such as these, that the greatest good shall be done.—He who put the man into Elijah's hand, and gave the rod to Moses, will second our labors of love. He will prosper our exertions to evangelize the world. When Christendom first sent forth her missionaries, they preceded the Bible; but now they follow it. Let us persevere. All this success comes from God. Let us send the Bible to the poor, that it may comfort and cheer them. Every copy that you distribute, is a breath upon the slain in the valley, that bids them live. A star—let us multiply them, till they shall meet in splendor, and the galaxy of their glory shall overspread the heavens.

Samuel Bayard, Esq.—Since coming into this chamber, a motion has been communicated to me by a member; I approve of it. The object of it is to present the thanks of the Society to the Secretary, Treasurer, and Board of Directors. To see the propriety of this motion, it is only necessary to advert to the report of the committee. We there find what a number of auxiliaries, in the course of the last year have been added to the parent institution. We must be impressed with the deepest gratitude to God; but at the same time, we must recollect that means have been used, and that to them, under Providence, we are also bound to shew our gratitude.

Rev. Mr. MacLay.

I rise to second the motion now made.

The duties of the officers of the Society have been arduous—they have performed them with zeal and fidelity. Their labors of love, blessed ministry, and insurance of bringing them to the world, as far as they are needed, mains to be done. What a large cross of Christ. I trust that the persons who obtained hope at no great distance, when the Bible was translated into all the languages of the earth. This Society has brought together, good men, of good conscience, to have come together, have convened, more believers engage in this blessed cause. This cause must succeed, it is near his heart. The cause for which Jesus died and earnestly sought to be done. Who obtained hope in Christ, and will call him blessed.

After the audience had retired, the Society proceeded to their ordinary business. Varick, Esq. Treasurer of the Society, reported the Committee which had been appointed to audit his account. The number of copies of the constitution, one fourth of the Managers must be chosen at each Meeting. The following gentlemen were chosen for the first time in the history of the Society for prayer meetings. The following gentlemen were chosen for the first time in the history of the Society for prayer meetings. The following gentlemen were chosen for the first time in the history of the Society for prayer meetings. The following gentlemen were chosen for the first time in the history of the Society for prayer meetings.

THOMAS CARPENTER, THOMAS ELLIOTT, ISAAC CAROW, JEREMIAH HARRIS, JOHN CAULDWELL, ANDREW GARDNER, FREDERICK DEPESTER, BENJAMIN TAYLOR, THOMAS DWIGHT.

REVIVAL IN GILMANTOWN.

For the Boston Recorder.

Feeling confident that correct accounts of revivals of religion in different parts of the country will be of interest to the friends of Zion, I proceed to narrate the exertions which they are in duty bound to make in the cause of their divine Master, and believing that it rejoices the hearts of those who love our Lord Jesus in him, to be informed of the extension of his kingdom. I take the liberty to give you the annexed account of the remarkable revival which has been experienced in this place.

It will not perhaps be entirely surprising to your readers, to be informed of the state of the church previous to the late revival. In 1774, the Rev. Mr. Smith was ordained pastor over the First and Congregational Society in Gilmanton. The church at that time consisted of five members, but gradually increased.

The Lord was pleased to pour out his Spirit upon the people, and the church increased to twenty-five members, but gradually decreased. The Lord was pleased to pour out his Spirit upon the people in some degree of fervor, but the greatest number left the church at one time was forty. In the year 1817, the number of members including those received from other churches, had increased to eighty; but at that time decreased, and in 1817, it exceeded fifty. The labors of Mr. Smith were unremitting. The doctrines he preached were those of the Bible. No one could have more at heart the true interests of the Redeemer's kingdom—None were more fervent in prayers and devotion to the out-pouring of the Holy Spirit.

His people; but that day which he especially desired his was not permitted to him. He was gently removed from this world, March 1817, at the advanced age of 70 years, and left his people grieved to the great concern of their welfare.

The church appeared at this time in a dormant state. Religion was a subject of conversation, and although meetings were held after the death of their pastor, little interest appeared taken in them, many of the church members left the church.

Amid this deplorable inattention, the criminal neglect on the part of the friends of the Lord, morality prevail throughout the town, and the Sabbath was held after the death of their pastor, little interest appeared taken in them, many of the church members left the church.

Stratton left the pulpit of the religious community in 1817, and was succeeded by Mr. Stratton, who had been educated in a parsonage.

ation were eagerly sought by those

enquiring the way to Zion.
The authors of love were great, and ap-

blessed. Many have reason to

bring them to consider their

The work extended rapidly, and

was scarcely a house in the village

not contain some who were seek-

Conferences were established,

attended. Nothing like enthu-

siasm was manifested. At the meetings

appeared to realize that the "Lord

is in his holy temple;" and they kept

before him." The subjects of

were deeply impressed with a

their total depravity, and utter ina-

ware themselves. Many who had

lost their hopes of salvation upon

their lives, now saw that all their

mess was as filthy rags." They

deserved the wrath of an angry God,

only sought to be clothed with the

garments which is in Christ Jesus.—

Unstained hopes of having passed

into life, manifested deep hu-

mane thankfulness, and were much

endeavoring to convince others

of religion.

A number of converts in the village

on Feb. to upwards of forty of

from the age of ten to forty-five.

Conventions were established,

first time in the town, the month-

for prayer was attended to.—

prevailed among the converts,

or no opposition was made by

remained careless and secure.

in time sectarians came into the

caused divisions by preaching

many of the doctrines of grace,

especially those of election and

perseverance, and by their conversa-

tion to prevent some from of-

themselves to the church. Previous

to a dispute on religious subjects

own. The faith of many of the

varied on some doctrinal points,

opposition they were led to

for themselves, and it is pleasing

that they have very generally be-

nished in what are termed the

and grace." From the time this

commenced, I regret to state

gradually declined, and as it de-

sectarian preachers withdrew.—

It is to be regretted that the pour-

of the Spirit in copious effusions

yet "the Lord hath done great

things whereof we are glad." Many

unstirred hearts have been made

mighty power to bow willingly to

the cross of Jesus, and they acknowledge

whole joy that his "yoke is easy,

and the burden light." With gratitude to

God is able to keep from falling," I

serve that not one of those who

have a hope of an interest in the blood

of the Lamb, has returned to the ways of

All appear to adorn the doc-

God their Savior, and believe

is good through grace. On

March 22d, twenty-two were

to the church, eight males and

males. It was a joyful season.

seven more publicly profes-

hath in Christ. Although the

work appears to have ceased in

we rejoice that the "still small

sound in other parts of the town-

are established, unusual scri-

manifisted, many are enquiring,

number of hopeful converts in the

Society may be estimated

able attention has also been ex-

the Calvinist Baptist Society, and

the judgment of charity have been

in the knowledge of the great

the gospel.

the Lord extend the glorious work

revival meet revival," and the

sun, May 18th, 1818.

Gotton left the place in March, much

of the religiously disposed, particu-

lly young converts. The Society is at

the start of a pastor, but hopes are enter-

the Lord of the harvest will be long

after his own heart.

INTEMPERANCE.

Please to find that the Proceedings

of Farborough, have been copied in-

our country papers. In the last

bulletin they are noticed as follows:]

this week devoted a large portion of

a subject which excites an interest

but a small degree proportion-

Perhaps, the very fact,

is so common, in the reason

any valuable purpose, so little regard-

not believe, against the evidence of

that it is possible to reclaim those

of imbibation have become confor-

measures as those adopted in Fox-

such as have been adopted here,

some restraints upon inordinate in-

tend to render the vice odious

and in this way, by checking

an example, save those who are

affected, from the ravages of the pre-

existing resolution, with the prompt

and concurrence of the retailers, was

in the town, and has been adhered to, so

in good faith.

of the Selectmen, Overseers of the

Town Holders on the 8th of April, 1818—

the evil of Intemperance and Pau-

some extensive and alarming, and

to a great degree imputable to

those which spirituous liquors are attain-

that those of us who are retailers will

not permit to be sold or drink

in private stores, any spirituous liquors

not unmixed in violation of the law,

will all of us so far as it may be in

our influence to encourage and

our fellow citizens habits of in-

temperance and sobriety; and that we

the duty of all public officers and

as individuals to see the Laws

of the State in force, and to inform of any in-

Government thereof to the prosecuting au-

thorities.

of the Selectmen, Overseers of the

Town Holders, and a large

number of respectable Gentlemen.

THE RECORDER.

BOSTON, TUESDAY, MAY 26, 1818.

Religious Exercises on Election Week.

On Tuesday afternoon, at 4 o'clock, at the church in Chauncy-Place, a Discourse by Rev. JACOB FLINT, before the "Society for Promoting Christian Knowledge, Piety and Charity."

Tuesday evening at 7 o'clock, at the Old South, a Sermon by Rev. Professor PORTER, before the Massachusetts Missionary Society.

Tuesday evening, at the Third Baptist Meeting house, a Sermon by Rev. Dr. BALDWIN, before the Evangelical Tract Society.

Wednesday and Thursday mornings, half past

fire o'clock, Prayer-Meetings in Park-st. Church.

Wednesday morning, 8 o'clock, at the second

Baptist meeting-house, a Sermon by Rev. N. W.

WILLIAMS, of Beverly, at a Ministers' Meeting.

Wednesday morning, 9 o'clock, at Park-Street Church, a Sermon will be delivered before the Society for promoting Christian Knowledge.

Wednesday noon, the ElectioN sermon, by Rev. President MOORE, of Williams College.

Wednesday evening, a Sermon at the Second

Baptist Meeting-house, before the Baptist Missionary Society, by Rev. GEORGE PHIPPEN.

On Thursday, 11 o'clock, A.M., at Brattle-Street Church, a Sermon by Rev. Dr. WARRE, before the Convention of Congregational Ministers.

Friday afternoon, 3 o'clock, at the Church in Chauncy Place, a Discourse by Rev. Mr. CHAN-

XING, before the Massachusetts Society for Sup-

pressing Intemperance.

FOR THE RECORDER.

Mr. Editor—in an interesting pamphlet which

has lately appeared, written by the American

missionaries at Bombay, and entitled "The Con-

version of the World," is one statement which

may, perhaps, lead to erroneous impressions.

On page 15, it is said, "In the United States the

portion of Christian teachers is probably not less

than one to every two thousand souls."

The population of the United States at the present time

is about nine millions.

According to this state-

ment, then, there are probably now in the United

States more than 4500 Christian teachers.

Including all denominations, and all who call

themselves Christian teachers, this estimate is not

extravagant. Yet, it is believed, that the minis-

ters whom the pious and intelligent of any denomina-

tion would pronounce to be competent Chris-

tian teachers falls far short of this number.

The writer of this article has recently examined

official statements of the number of ministers now</

POETRY.

From the American Monthly Magazine.

DEATH AND THE DRUNKARD.

His form was fair, his cheek was health;
His word a bond; his purse was wealth;
With wheat his fields were covered o'er,
Plenty sat smiling at his door.
His wife the fount of ceaseless joy:
How laugh'd his daughter; play'd his boy.
His library, though large, was read
Till half its contents deck'd his head.
At morn, 'twas health, wealth, pure delight,
'twas health, wealth, peace and bliss at night.
I wish'd not to disturb his bliss—
'Tis gone! but all the blame was his.

The social glass I saw him seize,
The more with festive wit to please.
Daily increased his love of cheer,
Ah little thought he I was near.
Gradual indulgence on him stole—
Frequent became the midnight bowl—
In that bowl the Head ake plac'd,
With which the juice his lips embrac'd.
Shame next I mingled in the draught,
Indignantly he drank and laug'd.
In the bowl's bottom, Bankruptcy
I plac'd—he sipp'd with tears and glee.
Remorse then did I pour;
He only sought the bowl the more.
I mingled next joint-torturing Pain,
Little the less did he refrain.
The Drapery in the cup I mixt:
Still to his mouth the cup was fixt.

My emissaries thus in vain
1 sent, the mad wretch to restrain.
On the bowl's bottom then Myself
I threw; the most abhorrent elf
Of all that mortals hate or dread;
And thus in horrid whispers said:
"Successless ministers I've sent,
"Thy hast'ning ruin to prevent:
"Their lessons' taught; now here am I,
"Think not my threatenings to defy;
"Swallow thou this, thy last 'twill be;
"For with it thou must swallow ME."

Haggard his eyes; upright his hair;
Remorse his lip; his cheek despair;
With shaking hands the bowl he grasp'd,
My meatless bones his carcass clasp'd
And bore it to the Church yard; where
Thousands, ere I would call, repair.
DEATH speaks! Ah, reader, dost thou hear?
Hast thou no lurking cause of fear?
Hast thou not o'er thee the sparkling bowl
Constant, commanding, sly control?
Betimes reflect; betimes beware;
While ruddy, healthful, strong and fair,
Reform—Postponed, another day
May early find thee mixt with clay.

MISCELLANY.

ELEGANT ADDRESS.

[We are indebted to a Lady in this town for a copy of the following Address, which she received from a friend in London; and which we doubt not will be read with peculiar interest by the female friends of Zion in this country.]

An ADDRESS to CHRISTIAN FEMALES, in favor of the Missionary Society.

The day in which we live is distinguished for Missionary exertions, proceeding upon a scriptural principle, and presenting a character, no longer problematical. Already the effects produced exceed the most sanguine expectations of the earliest friends of the Society, and afford a pledge of increasing and infinite success. Children are spreading their garments in the way of the Messiah, and proclaiming his triumphs; from the mouths of babes and sucklings strength is ordained; the young are crying, "Hosanna to the Son of David," and infancy and age hasten to lay their offerings at the feet of the Prince of Peace. Under circumstances so auspicious, Females will not wonder that the friends of Missions should look to them for a zeal as fervent as their passions, for love as tender as their affections, for assistance as prompt as their benevolence, and for a charity as graceful as their character. In making an appeal to their understandings and their hearts, the Missionary Society is aware that it has claims written in their constitutional temperament, their acknowledged habits from time immemorial, their peculiar obligations to Christianity, and their active services, tendered with a promptitude and earnestness, which appear designed and calculated to repair the ruins of the fall.

It is from women we expect the charities of life, from the cradle to the tomb. She was made "an help mate for man," and where can she exert the gracious power so honorably, so scripturally, so successfully, as when she "provokes him to love and to good works." She has only to look around her upon the miseries of the unconverted world, in order to excite her zeal; and call forth her tender sympathy and utmost benevolence. To what does the Missionary Society direct her kind attention? and what object is she called to secure? Is she a mother? The cries of ten thousand infants fill her ears, who are devoted by superstition or policy to a violent death. It is generally considered that nine thousand children are annually offered in sacrifice, in the city of Pekin, in China, and as many more in other parts of that vast Empire.—Among the Rajpoots, infants are literally starved to death by their parents, and not one half of the females are permitted to live, because of the difficulty of providing for them in this life. Is she a wife? The co-equality of rights and the participation of endearments resulting from them, so essential to the security and the harmony of society, must be an object infinitely important, and these are unknown among the poor heathen, to whom the Missionary Society is teaching "a more excellent way."

When a missionary in South America, was reproving a married woman of good character for following the custom of destroying female infants, she answered with tears, "I wish to God, father, I wish to God, that my mother had by my death prevented the distresses I endure, and have yet to endure, as long as I live. Consider father, our deplorable condition. Our husbands go to hunt, and trouble themselves no farther. We are dragged along, with one infant at the breast, and another in a basket. They return in the evening without any burden; we return with the bur-

den of our children, and though tired with a long march, we are not permitted to sleep, but must labor the whole night in grinding maize to make chicha for them. They get drunk, and in their drunkenness beat us, draw us by the hair of the head, and tread us under foot. And what have we to comfort us, for slavery that has no end? A young wife is brought in upon us, who is permitted to abuse us and our children, because we are no longer regarded. Can human nature endure such tyranny? What kindness can we show to our female children equal to that of relieving them from such oppression, more bitter a thousand times than death? I say again, would to God my mother had put me under ground the moment I was born!"—Observe, this was not a peculiar case, but a national custom. But these are savage nations, and what can be expected from barbarians and barbarity? Turn your eyes then, ye British females, upon the East, upon India, whence Europe has derived her primitive elements of science, through the medium of Egypt and Phoenicia, the one the reservoir of the accumulated knowledge of Oriental nations; the other, under the character of the navigators of the globe, the transporters of those treasures to the isles of Greece, the empire of Rome, the remote shores of Britain, and every place which they touched in their adventurous voyages.

The writer of this sheet would disdain to touch your hearts, unless he had possession of your understandings also; he therefore supplies you with facts, and leaves the inference to your judgment & your feelings.

[The writer then holds up to view the scenes recorded by Dr. Buchanan, which he witnessed at the Car of Juggernaut, at the funeral pile, at the Ganges, at the swinging post, &c. which are known to most of our readers.]

British women awake! the voice of millions cries in your ears for help: listen to their bitter lamentation, "no man careth for my soul," consult the hand writing of heaven upon your hearts, and refuse your benevolent intercession if you can! But in the day that you deny your assistance to the perishing heathen, renounce the constitutional temperament which distinguishes your sex, and gives you to act, while men deliberate. Your acknowledged habits justify this appeal to your characteristic feelings. To whom has the traveller looked for relief? when Parke fainted under the shadow of the tree, in the evening which closed many days of hunger and toil, it was an African woman who bro't him rice and milk, & bathed his feet, swollen by travel, while she sung, to soothe the exhausted powers, a song which came home to his heart, because it arose out of his circumstances. It was the spontaneous eloquence of female sense and sensibility. And can it ever be forgotten, that the traveller, who had wandered from the frozen circles of the poles, to the vertical sun of the torrid zone, recorded, as the result of his long and often painful experience, that he had found mankind as variable as the climates which he had visited, but woman ever tender and compassionate. To whom do we look for the gentle offices of life? To our mothers, our wives, and our sisters. And shall the charities so liberally and constantly dispensed, be denied to a Society which labors to diminish the calamities over which female sympathy weeps? Such an institution has the strongest claim upon your active co-operation, because it presents the only sphere of action commensurate with your benevolence.

But what expectations must not be formed, when in connection with this native susceptibility, the obligations of females to Christianity are remembered? This is the only system which has given to woman her rights, & placed her in her due rank in the scale of the creation. It is not the American savage alone who treats his wife as a slave. The worshipper of Mahomet does it. The philosopher of the East offends against God and nature, in reducing his wife to a state of painful sub servient. The polished Empires of Greece and Rome, degraded themselves by similar barbarity. It was the Bible which taught that woman is the co-partner of man, and that it was "not good for him to be alone," it was Christianity which claimed their equal liberty with their husbands, and which abolished alike the system of Eastern despotism and of Western slavery. British females, ye owe your rights and liberties to Christianity; and not to exert all your energies to extend this inestimable grant, is in effect to despise the blessing.

But we confidently appeal to those active services which your sex has already rendered to this great cause; to glorious examples, which have shewn that if the woman was first in the transgression, she has also been the first to counteract the ills into which she was betrayed, by her attachment to the Lord of life, and her early promulgation of the gospel of the grace of God. Women received into their habitations, Him who had not where to lay his head, and ministered to his pressing but uncomplaining wants. A woman's tears bathed his weary feet, and she wiped them with the hairs of her head. The constancy of women followed him to Cavalry, when his disciples all forsook him and fled; and their sighs were incense poured round his cross, amidst the execrations of an infuriated multitude, when he "made his soul an offering for sin." Lingering there until the body could be removed, their love was not extinguished with life; they prepared the corpse for sepulture, and were found early in the morning hastening to his tomb, while the guilty world was slumbering, and the terrified disciples were hiding themselves in an upper chamber. They first proclaimed his resurrection, and to them were the celestial messengers sent with the glad tidings of this infinitely important event. Afterwards how constantly do we find them associated with the labors and triumphs of the gospel,—inspired by apostolic seal,—impelled by more than mortal

energy,—and combining with Christian ardor, the graces of female gentleness.

The extensive charity of a Dorcas, and the mild spirituality of a Lydia; the enlightened conceptions of a Priscilla, the unsigned faith which dwelt in a Lois and an Eunice, the boundless hospitality of that "elect lady," celebrated by the beloved disciple, whose works of mercy are in everlasting remembrance, while her name has perished, and are associated in Christian bosoms, in all ages, with tender affection towards our Lord, of her who anointed him to his burial, and whose generous act was to be told wherever the gospel was preached. These are but some of the stars shining in a constellation of female excellence in the hemisphere of religion. Such characters are produced by the Holy Spirit in the imperishable pages of truth, not for admiration alone, but for imitation also.—Surely our countrywomen will strive to emulate them. You may be stars also—"Arise, shine, for your light is come, and the glory of the Lord is risen upon you." We receive these primitive evidences of female attachment to Christ, and exertion in diffusing the knowledge of the truth, as a pledge of what will be done by women in this generation for the furtherance of Missionary labors.

Will it be asked what females are expected to do? We leave the decision of their conduct to the impulse of their hearts, and the dictates of their judgment. Let but their affections be consecrated to the cause, and their understanding will be sufficiently fruitful in expedients to promote it.

Their husbands will be prevailed upon to lay apart some of their substance to serve religion. Their children will be nurtured in a Missionary spirit, and learn to associate with all their pleasures the records of Missionary privations and triumphs. They will solicit the repetition of the often told tale, and glow with a martyr's zeal for the salvation of the souls of men. Listen to the eloquent appeal of a masterly preacher on this subject. Christian matrons! from whose endeared and endearing lips we first heard of the babe of Bethlehem, and were taught to bend our knees to Jesus: ye who first taught these eagles how to soar, will ye now check their flight in the midst of heaven? I am weary, said the ambitious Corneilia, "of being called Scipio's daughter; do something, my sons, to style me the mother of the Gracchi." And what more laudable ambition can inspire you, than a desire to be the mothers of the Missionaries, confessors and martyrs of Jesus? Generations unborn shall call you blessed. The churches of Asia and Africa, when they make grateful mention of their founders, will say, blessed be the wombs that bear them, and the breasts which they have suckled!

The wives of Christian soldiers should learn to rejoice at the sound of the battle. Rouse then, the slumbering courage of your soldiers to the field; & think no place so safe, so honored as the camp of Jesus. Tell the Missionary story to your little ones, until their young hearts burn, and, in the spirit of those infants who shouted, "Hosanna to the Son of David," they cry, shall not we also be the Missionaries of Jesus Christ?

Such an appeal to Christian females cannot be in vain. They are not the triflers who balance a feather against a soul. They will learn to retrench superfluities, in order to exercise the grace of Christian charity. They will emulate those Jewish women, "who worked with their hands" for the hangings of the tabernacle, and brought "bracelets and ear-rings, and jewels of gold," for the service of the sanctuary.—They will consecrate their ornaments to the perishing heathen, and render personal and domestic economy, a fountain of spiritual blessings to unenlightened nations and to distant ages. They will resign the gems of the east to save a soul from death, and bind round their brow a coronet of stars, which shall shine for ever and ever!

LAST WEEK'S OMISSIONS.

New-Orleans, March 27.—William Wyatt, who had been convicted in the district court of the United States for this district of the murder of Capt. Cornelius Driscoll, was yesterday sentenced to be hanged on the 26th of June next. The murder was committed at sea, on board the schooner Fox, of which Driscoll was master, and Wyatt mate, on a voyage from this port to Vera Cruz. It appeared on the trial that a dispute arose between them in consequence of some misconduct on the part of Wyatt; for which the captain threatened to displace him from his station in the vessel. From that moment Wyatt formed a deliberate plan to revenge himself by murdering his captain, and carried it into execution with circumstances of the most barbarous cruelty.—Having failed in the attempt to poison him by mixing cantharides in his soup, he shot him twice through the head with a pistol as he lay asleep in his cabin, and then dispatched him with a knife, and threw the body into the sea. After having thus glutted his thirst for blood, he endeavored to prevail on the crew to carry the vessel into a Spanish port and dispose of her cargo. Instead of complying, they put him in irons, and took the vessel to the port of destination, whence Wyatt was brought to this place in the U. S. schooner Firebrand.

SUNBURY, (PA.) May 7.—Singular Death.—On the morning of Saturday last, came to the inn of Mr. Jones Weaver, in this borough, an aged man, who requested the landlord to provide him with breakfast—which was accordingly done. No one but a servant girl remained in the room to wait on him. When she observed he had done eating, and appeared to have fallen asleep, she removed the table, and the man remained, apparently sleeping on his chair.—After a lapse of about 20 minutes, the woman requested a lodger to remove the old man into the bar-room, who on speaking to him for that purpose, discovered that he was dead! He appeared to have died without the least struggle, sitting cross-legged on his chair, and his hands crossed on his lap—and what is very singular, without evincing any signs of his approaching end, sufficient to attract the attention of the young men in the room.

Henry Gilliland, a paper of Turbett township, who had come to town for the purpose of having the necessary writings drawn up to establish his claim on the U. S. as an old revolutionary soldier.

SUNBURY, (PA.) May 7.—PARTNERSHIP.

The Christian Observer.

THOMAS B. WAIT & SONS, No. 9, Franklin Avenue, Boston, continue to receive subscribers for this work.—It was commenced in London, in the year 1802, & has been regularly republished in Boston, since the year 1811. The first three volumes, corresponding with 1802, 3, and 4, have been likewise republished; and it is in contemplation soon to resume the republication of the 6 intermediate vols. from 1805, to 1810, inclusive.

The Christian Observer is a work, which has now become considerably known among literary men, and it has the peculiar good fortune to be more highly esteemed, in proportion as it is more intimately known and read. For the superior talents with which it is conducted, the candor and spirit of charity and Christian moderation, which forms a distinguishing feature in its character, it has been pronounced, by men of eminence in the departments both of science and theology, to be first among the periodical publications of the day.

The following notice is from the pen of a learned and pious clergyman in a neighboring metropolis, and was written with a view to recommend it particularly to the people of his charge, and to his fellow townsmen.

"We would recommend the Christian Observer to the public from a conviction of its intrinsic excellence. It is not a new work that has to make an experiment of public opinion, but has been published for fifteen years, and is acknowledged to be one of the best productions of the English press. Its professed object is the dissemination of religious and moral instruction; and never was an object more happily obtained. The religious sentiments it avows are decided, of what is termed, the orthodox character; but they are expressed with so much modesty, mildness, and Christian charity, as not to give the slightest offence to the most intemperate sectarian.

The Christian Observer is the production of some of the most upright Christians, and accomplished scholars in England. This fact must be evident to every one who peruses the work. Upon every page of it breathes the most ardent piety, free from fanatical cant or superstitious rigour. Every sentence is rich with instruction, and its periods are embellished by literature and taste. The work is not confined to religion and morals. It occasionally enters the field of criticism, and has produced some of the ablest and most beautiful reviews we have ever read. Indeed it is almost impossible to read the Christian Observer without improving both our literary taste and our religious affections. It is a work that we would recommend to be taken by every family. It will afford an appropriate and rich repast for a Sunday evening, and must do good wherever it is taken. No work within our knowledge comprehends at the same time so much religion and literature, instruction and entertainment, orthodoxy and catholicism, rational piety and correct taste. It invests Christianity with new charms, and 'truths divine come merged' from its pages."

The work is issued in Monthly Numbers of from 64 to 72 pages; with an Appendix, forming a volume every year of about 900 pages. The Numbers are reprinted with as much expedition as possible, after the London copy is received, and are executed with neatness and accuracy. Nothing is omitted and nothing added.

CONDITIONS.

I. The price of each Monthly Number is 1-2 cents, and of the Appendix, 20 cents, making \$4.70 per annum; payment of which is expected on delivery of the sixth number. But subscribers, who receive their numbers by mail, will be abated the seventy cents, as some indemnity for the expense of postage, provided they pay in advance.

II. Associates, or individuals, who become responsible for the payment of five copies, will be allowed ten per cent. discount; or for the payment of ten copies fifteen per cent. discount.

III. The price of each single volume, already published, is \$4.75 in boards, or \$5 bound & lettered.

IV. Subscribers for the whole work, or even the first nine volumes (called the anterior series) will be allowed ten per cent. discount, from the prices quoted in the last article. Clergymen, who interest themselves to procure subscribers, will be allowed twenty per cent. on subscriptions for whole sets, or for the anterior series.

CHRISTIAN BAPTISM.

JUST published, and for sale by SAMUEL T. ARMSTRONG, at No. 50, Cornhill, a Reply to the Rev. Mr. Judson's Sermon on Christian Baptism; containing an official statement of facts, connected with his change of sentiments respecting Baptism, never before published. By Enoch Pond, Pastor of the Congregational Church in Ward, (Mass.)

Clergymen in the vicinity of the Author, speak of the above work, as being "not only a full reply to Mr. Judson, but also a lucid statement and confirmation of the truth respecting the controverted subject of Baptism, well worthy the perusal of the Christian public." Price 50 cents single, \$5.00 per dozen.

May 19.

R. P. & C. WILLIAMS,

No. 8, State-Street,
HAVE lately made considerable additions to their assortment of BOOKS—among which are—Scott's Family Bible, 3 vols. with Notes, &c. following the Verses, (a great improvement); Rosey's Sermons, \$5; Owen's History of the Bible Society, \$4; Accum's Chemical Amusements, \$1. Smith's Sermons, \$3; Adams's Latin Grammar, 75 cents; Stewart on the Mind, 2 vols. \$5.50; Female Scripture Biography, \$2, 75; Western Gazetteer, or Merchant's Guide, \$2, 25; La Baum's Russian Campaigns, \$2, 75; Visit to London, plates 37 cents; Manners and Customs, \$3; Natural History, \$1, 50; Count Fathom, by Smollet, \$1, 75; Doddridge's Rise and Progress, on hand-paper, \$1, 25; Cowper's Poems, 3 vols.; Annals of the Poor, 75 cents; Breckinridge's Louisiana, \$1, 25; Black's Chemistry, \$5; Accum's Tests, 1; Father as he should be, 6; Faber's Sermons, 2, 25; Grant's Popular Models, 1, 50; Nicholson's Carpenter's Guide, 75 cents; Juvenile Panorama, 1, 75; Philipart's Memoirs of Moreau, 2; Fair's Matched, 2; Carpenter's Prices, 75 cents; Cattle Doctor, 1; George Barnwell; Catholic Prayer Books; Marshal on Gardening, 2; New Robinson Crusoe, 1; Priestly's Notes, 10; Steel's Works, 2, 50; Van Ess's Life of Bonaparte, 10; Foote's Works, 3; Game of Chess, 50 cents; Imitation of Christ, 75 cents; Hey's Surgery, 3, 50; Dialogues of the Dead, 87; Mourner Comforted, 3, 25; Miller's Farriery, 1; Newcomb on our Lord, 2, 25; Pope on Bridge Architecture, with plates, 3, 50; Smith's History of New-York, 3, 50. 6w May 19

ANDREW ELLISON.—TAN.

RESPECTFULLY informs his friends and the public, that he continues to carry on his business at No. 4, Cornhill-square, opposite State-street; being a little more removed from the noise and bustle of the front, finds him to pay more personal attention to his business, and hopes to be favored with the like of his customers. He makes no pretensions to merit a continuance of the liberal patronage he has heretofore met with.

N. B.—All articles generally connected with the above business kept on hand, viz:

Broadcloths, Casimines, Vestings, Sun-Gloves, &c. &c.

Academy in Milton.

MISS E. WADSWORTH, informs her Academy and the public, that her Academy, is opened for the reception of young ladies. She pledges herself to make every effort to advance the moral and literary education of her pupils. She instructs in all the solid branches of education. Also, and ornamental Needle-work, Drawings, Painting, &c. &c. receiving to the Rev